

KIN'LIN'

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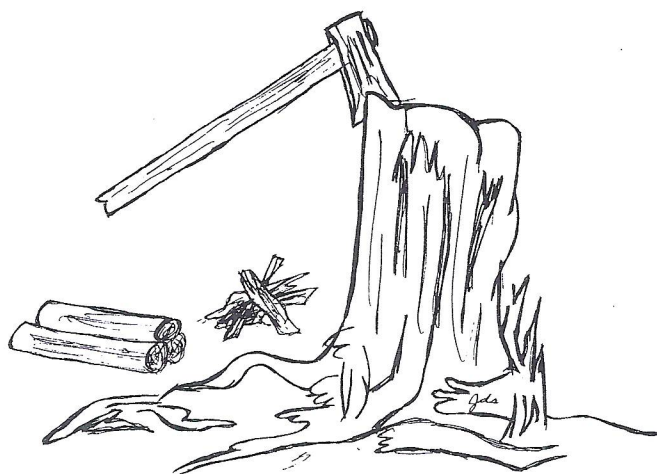
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Number 5

KIN'LIN'

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Hallsboro High School
Hallsboro, North Carolina 28442



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The staff has depleted its vocabulary in trying to thank Col. Charles B. Gault for his encouragement and his financial aid because he continues to do so much for our magazine. May we say again, "Thank you, Colonel Gault." Many of the photographs which appear in this issue came from his collection. We are also grateful to his sister, Mrs. Sidney S. Holt, for a generous contribution and for providing information for one of our articles. In addition, Colonel Gault was responsible for another check from one of his friends, Mrs. C. C. Chenault, Jr., of Mt. Sterling, Kentucky. We are deeply grateful to her.

One of our most interesting articles "The History of Buckhead" was made written at the suggestion of Judge Raymond B. Mallard. We are also grateful for his letters of encouragement and his donation.

Again we thank the businesses who sell our publication. They include Pierce and Company at Hallsboro; SENCland County Store at Lake Waccamaw; Montgomery Ward, Village Book Shoppe, and Any Ole Thing at Whiteville; and Belk-Beery in Wilmington.

Also we thank Jay Hefer and everyone at The News Reporter for printing our magazine.

COVER PHOTOGRAPH

The cover picture was reproduced from a water color painting done by Eric Baldwin of the Kin'lin' staff. It is the artist's conception of the way the engine of the logging train looked as it followed its track through the woods. It shows the cable stack used in the early part of this century by North Carolina Lumber Company. The train is chronicled in the issue.

Subscription Rates

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History of Buckhead



Mrs. Nettie Patrick

The history of Buckhead is as interesting as its name. Historical facts and some of the mystique that surround that community were captured on tape when Mrs. Nettie Patrick was interviewed by the Kin'lin' class. Mrs. Patrick was escorted to school by two of her granddaughters, Angela Patrick and Treasa Ann Jacobs, both of whom are students at Hallsboro High School. The history of this unique Indian community was the main subject discussed. The tape was transcribed and edited by Glenda George with some assistance from Jacqueline Jacobs, who is a member of the staff and herself a resident of Buckhead.

Mrs. Patrick was born in 1893 at Buckhead, where she has lived all her life. She was a Freeman before she married Alex Patrick and her mother was a

Graham. She is the mother of three sons: Hezzie, Olive, and Gaither; and three daughters: Pauline, Marguerite, and Vera Mae. She has thirty-two grandchildren. Vera Mae married Clifton Freeman who is considered the chief of the Waccamaw Siouan tribe. Their daughter is Princess Coo-Coo, who is a member of the North Carolina Commission of Indian Affairs. Mrs. Patrick's husband, now deceased, was a direct descendant of the founder of the Buckhead village.

Origin of Buckhead

According to Mrs. Patrick, the first person there was "my husband's granddaddy, Matthew Baldwin. And the reason they call it Buckhead is 'cause Mr. Council over here at Wananish used to go down

there and kill big old deers. H brother said they were going Buckhead because they killed bucks with them big horns on t Council and John Pickett Counc

Some years ago there was Bladen County on the Cape F called Indian Wells where th ferry and a landing. It was ther Patrick said the first settlers Summerville and established a home at Buckhead. She said, " said that they come on a flat yonder near Summerville. La here at Cape Fear River. Dowa Spring. Didn't have nowhere Mr. Flowers let them stay on hi had lots of work to do like picl and helping him on the farm. T up money to buy land. My mam came from over there at Cape F That's where the generation sprung from. I ain't never beer my mama used to know where between East Arcadia and there. They used to have what a milling spring there, and Inc would go there and dip dow water. That's before they eve houses. They had huts to st mama said they did. Made o They told me when the Indians f over there, they didn't have no l they got now. They took logs, go and put up a house just like tobacco barn. They worked Flowers over there at Cape Fea was kinda wealthy and give th to cut boards to put the top or made out of boards. They used a put in wood and split boards. Th saw mills.

"It was really good water Spring. Clear, right pretty-lik out of it, they drunk out of it, a out of it. And those Indian pe didn't have no fire place like w They took a scaffold and cooked scaffold and took some sticks a chimney out of sticks and clay hut."

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there and kill big old deers. Him and his brother said they were going to name it Buckhead because they killed those big bucks with them big horns on them. Willie Council and John Pickett Council."

Some years ago there was a place in Bladen County on the Cape Fear River called Indian Wells where there was a ferry and a landing. It was there that Mrs. Patrick said the first settlers came from Summerville and established a permanent home at Buckhead. She said, "My mother said that they come on a flat way down yonder near Summerville. Landed down here at Cape Fear River. Down at Milling Spring. Didn't have nowhere to stay, so Mr. Flowers let them stay on his place. He had lots of work to do like picking cotton and helping him on the farm. They saved up money to buy land. My mama said they came from over there at Cape Fear River. That's where the generation of people sprung from. I ain't never been there, but my mama used to know where it was. It's between East Arcadia and back over there. They used to have what they called a milling spring there, and Indian people would go there and dip down and get water. That's before they ever had any houses. They had huts to stay in. My mama said they did. Made out of logs. They told me when the Indians first landed over there, they didn't have no lumber like they got now. They took logs, gouged them, and put up a house just like we do a tobacco barn. They worked with Mr. Flowers over there at Cape Fear River. He was kinda wealthy and give them timber to cut boards to put the top on. Top was made out of boards. They used a croze and put in wood and split boards. They won't no saw mills.

"It was really good water at Milling Spring. Clear, right pretty-like. Washed out of it, they drunk out of it, and cooked out of it. And those Indian people, they didn't have no fire place like we got now. They took a scaffold and cooked out on that scaffold and took some sticks and made a chimney out of sticks and clay to the little hut."

Based on the information provided by Mrs. Patrick, the first settler at Buckhead had four children. One son Joe married Eliza Locklear. John married Mary

Skipper. Mary married William Patrick, and Ferberee Ann married Curtis Jacobs. Mary and her husband settled at the old home place. Her baby boy was Alex who married Mrs. Nettie. She does not remember where the Mr. Jacobs or Mr. Patrick came from. She said, "All of them were Indian people, but they were different. They all stayed together and they all pulled together."

Agriculture

Buckhead was somewhat like an island surrounded by branches of the Green Swamp which drains into the Waccamaw. Mrs. Patrick said, "It used to be a big swamp there, but they wanted to have a canal cut in there and that taken the water off. I reckon the water came clean out of Lake Waccamaw." Rice and sugar cane could be grown here but not other crops. She said, "It was very good for rice and ribbon cane. The cane was a big old type. That's the one you make syrup out of. Couldn't put cotton close to the creek; it would drown it out. If it be a dry year, we could put corn there. We don't have the regular rains now like we used to have. That's what we called dog-day rains. If you ever got the corn up high, it wouldn't hurt it.

"At one time they'd have to go clear to the Green Swamp to plant corn. That was before they got the water off the field. They would find a high place in the Green Swamp and plant corn and didn't have to put a bit of fertilizer to it. It was rich, but we cut that canal through there and that took the water off the land about thirty years ago. When they went off to plant corn, they'd be gone for several days. They had a tent place there at Bolton where they'd stay."

Mrs. Patrick said that they raised livestock on their farm. "They had a no-fence law. Had a wire put from Elizabethtown run all down in here. Called it Bladen and Columbus. Bladen over there and Columbus over here on this side. You could turn your cows loose and let them go anywhere in the woods in the winter. But in the summer, you'd have to put a chain on them on 'count of the people planting. Stake them." It seems that in Bladen

County they had what they called a stock law, which required owners to keep their animals fenced-in. In Columbus, the cattle roamed freely. In spite of that, the cows were easily trained and farmers were able to keep up with what was theirs. Mrs. Patrick said "You could get out there and call them, 'Heer-up! Heer-up! And they'd all come. The hogs could go loose until planting time. We had chickens and big old oxen."

Mrs. Patrick also talked about clearing new ground: "We used oxen and cutters. We had new-ground cutters. Like a plow. It had a sharp thing on the end of it that would go through it and cut the roots with it. Then you take your cultivator and go through it. When you get it full up, you just dump it out. And you take the roots up. And some had just grubbing hoes. My husband had about ten acres of cleared land. We had an ox and cart first. A plow and later we got the cutters and the cultivator. You'd just go along with the cultivator. With our pitch forks, we piled up the roots, then dumped and burned them."

Before they had good roads and electricity at Buckhead, life was very different. Their way of transportation was by horse and two-wheeled carts. She said, "That's right. Cedar wheels and some could ride in the buggy. Most of them had home-made carts. They didn't have no paint to paint the wheels. Made the wheels and the hubs. You could get line and bridle. Couldn't get no paint."

Ricefield And Rice Planting

Today Ricefield is a residential section of Buckhead, but it was used for rice growing when Mrs. Patrick was young. Mrs. Patrick said, "The first man who owned it was Dugald Clark. And he sold a lot of it to the Indian people. He named that place because they planted rice on it. I can remember how it looked growing, but I didn't have anything to do with it. The old people done that, you know. They would save the seed from year to year. They would have a big old barrel to put your seed rice and keep it. Next year you'd go in there and get the seed and drop a little in every hill about that far apart. It would grow up

about that high. That old bayfield was very rich, and you could make pretty rice down there. It would flood the field.

"They would take the rice and strip it and put in mortars and beat it to get the hurd off of it, it would be pretty and clean. And it was good rice. Sweet. This we get now is old, and it don't taste as good as that right off the bushes. It's a heap sweeter than that we buy.

Churches At Buckhead

The first church was the Baptist church. St. Mark, we called it in them days. Some of the young ones helped, but the old started it. Uncle Joe Freeman and Uncle Archie Jacobs, the oldest; and there was another man, Rev. Dale Graham. The first preacher I can remember was John Allen Spaulding. He was from Up Ahead. That's what we called it — Up Ahead, around the St. James community. I can remember him preaching there to the members. We had Sunday School, but we didn't have books like we have now. Just read out of the Bible. No song books. Aunt Mary Freeman knew some of the old songs. She was a good singer. She would go to all the other churches and sit there and learn the songs. She would sing and teach them at the church.

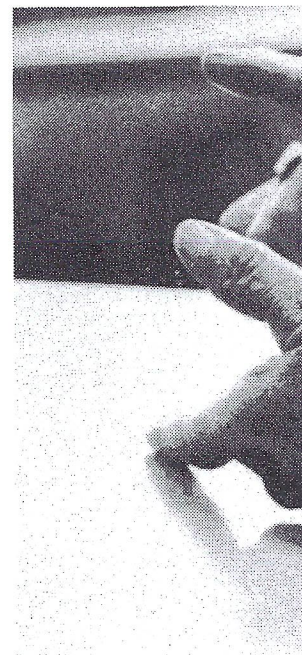
Official Recognition as Indians

Mrs. Patrick talked about their efforts to establish their heritage. "Well, I'll tell you how it was. We all went, as the saying goes, when I was coming along, for colored. These children don't know nothing about that now. But there was a man — Bill Patrick, who stayed Up Ahead in St. James. He went to Raleigh. And he come back, and he told lots of them — 'You know, we people can get an Indian school and an Indian church if we try.' So they all pulled together. That's how we got an Indian school and an Indian church. I was small then. I don't remember much about it. But my mother did." She couldn't remember the exact date but she said that it was about 1900. She went on to say that it was about forty years ago when the first steps were taken to have this group of

Indians recognized officially Waccamaw Siouan.

Schools

Mrs. Patrick said educational opportunities were very limited in the founding of the Wide-Awake Indian School. She related: "Well, Mr. Archie Jacobs, a white man, went and got us a three-room school when I was coming along. He took us to Raleigh somehow or other and back and told Uncle Joe Freeman that we could have a school down here."



Mrs. Patrick

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 school when I was coming along. He went
 to Raleigh somehow or other and came
 back and told Uncle Joe Freeman that we
 could have a school down here for three

months a year. And so they named it Little
 Hill. That was the only school we had for a
 long time and for just three months; it
 really just got started. then they kept
 raising a little money, and they built one
 over there in Bladen.

"Aunt Cindy, my husband's aunt's
 sister, was having Sunday School at her
 house. That was before we got a church.
 And then Mrs. Bertha Patrick would let us
 have her house to teach school; the
 teacher was someone from Pembroke."
 (Aunt Cindy was Mrs. Lucinda Jacobs.)



Mrs. Patrick uses her hands gracefully and expressively.



Hurds, What's That?

Hurds? What's that? Miss Annie Mae Council of the Elbow community came to the rescue and provided the following information. From this article, it is obvious that Miss Council is knowledgeable in lore and history. She is also the aunt of the former editor of KIN'LIN'.

When Mrs. Nettie Patrick was interviewed about the history of Buckhead, she talked about getting the hurds off rice. (See the article entitled "History of Buckhead" in this issue.) She meant removing the husk by a special instrument or perhaps by using a plain wooden pole similar to that used in this area to remove dry peas from the hulls by flailing them with the pole until all the peas fall from the hulls.

According to the dictionary, the word hurds comes from an Anglo-Saxon word, *heordan*, which was sometimes spelled *hurdes*. It was a term applied to the coarse part of flax, hemp, or other textile plants. A synonym for hurds is *tow*, which is still heard in this area to describe a bag very handy to farmers, that is, a tow sack.

The term *tow* is an Old English word also. It means the coarse and broken parts of flax, hemp, or jute separated by the hatchel or swingle and ready for spinning. A hatchel is a toothed instrument for cleaning the flax or hemp from the tow or hurds. A swingle is a wooden instrument used for beating and cleaning flax.

When Mrs. Patrick talked about hurding rice, she probably meant removing the husk by some instrument as mentioned above. Rice was not grown in the land inhabited by speakers of Old English; therefore, when colonists in the New World encountered rice there or anywhere else, they simply applied a term with which they were familiar to designate the husk of the rice. It was a natural thing for them to adapt a "flax" term to something connected with rice which was somewhat parallel to the growing of flax.

According to references, flax has a

greater antiquity than other fiber and is still used to make linen cloth and linseed oil. It was cultivated in America by the colonists and was still a major industry as late as 1869, supplying tow for making bags. Then the tariff was taken off a cheaper imported material called jute; hence, jute replaced the flaxen tow in the bagging industry.

I know of one place in this area known as the "Flax Hole." This is merely a small pond of water in woodland not far from an open field. Flax was probably grown there on a small scale by B.F. Pierce. The Flax Hole has since been used by local boys for fishing and swimming when not too murky. In preparing the flax for use, it was harvested by pulling the stalk, roots and all from the ground. After it has been dried and bundled, it goes through a process known as retting. It is from this that I concluded that flax may have been grown here on a very small scale. One method of retting was to immerse the straw in pools of stagnant water. The fact that this Flax Hole was located near an open field indicates that flax may have been grown here.

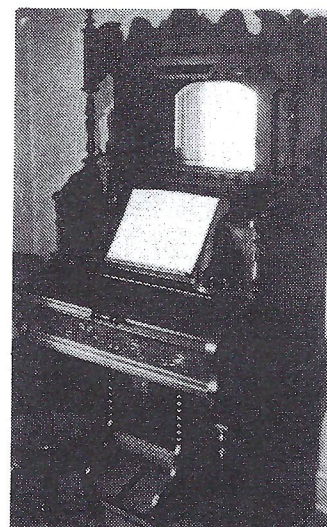
Some rice was also grown in other parts of the county as well as at Buckhead, though not commercially. I know of one place in the area which shows traces of what appears to be mounds of earth or dikes to impound the water for irrigating the rice. It was said by older folk to have been where Billy Shipman's great grandfather grew rice. It was grown for home consumption as so many people in those days grew most of their food at home. Mrs. Mintz's father, now deceased, told me that he remembered when the cemetery near Mr. Shipman's home was surrounded by water. The water from Bogue Swamp and the ditches which drained the adjoining valleys probably overflowed during rainy seasons. This indicates that an ample supply of water would have been available to flood the rice fields. It is in this vicinity that the rice was grown.

If old organs or musical instruments seem to fascinate you, then Mr. McKeithan has something of interest. Gary McKeithan interviewed his grandmother for the following information of the history of her organ.

I got it in 1919. Give seventy dollars for it, and we kept it for and years until my grandda brought in a piano. Then we put the side porch for her to take me the piano. After she got married took the piano, we moved it back and I had to have it reworked that cost me one hundred thirty dollars.

When asked where did she get it, she replied, Grover Thorpe. He had it six months before we got it. And it was second handed the bought it then for seventy-two dollars.

I had taken singing lessons, so that singing lessons on my organ that's how I enjoyed my playing. I had taken singing lessons long time. I had got that old organ. I got me



The pump organ owned and played by Mrs. Liz McKeithan.

roots. If you plant on the east wind, bugs will eat it up. Plant peas two or three days before the bull. A good time to plant corn is on horse day.

Don't pull teeth unless the sign is in the feet. My mama told me that. But any sign is all right except when it's in the head. You bleed more then.

When bumble bees come out, the cold weather's gone. When you see a lot of black birds going south, that's sign of cold weather.

Kenneth Patrick

Kenneth Patrick found that his mother, Mrs. Shelby Patrick, and his grandmother, Mrs. Nettie Patrick, had some interesting suggestions about planting.

1. Three days before or three days after a full moon in April is a good time to plant anything.
2. Plant sweet potatoes when the sign is in the fish or the feet.
3. Plant garden peas twelve days before or after Christmas.
4. Good Friday is the time for planting beans.
5. St. Patrick's day is good for planting potatoes. (Certainly Irish potatoes!)

Faye Pough

Faye Pough interviewed her neighbors, Mr. and Mrs. Robert Utley, about their experiences in gardening. This amazing couple are in their eighties. Faye wrote this after conversing with them:

They have always planted by signs for more than sixty years. Planting by signs has always worked; it hasn't failed them yet. The different types of signs are crab day, fish day, and twin days, also moon day. On moon day, you can plant three days before, after, or on twin days. And full moon is a good time for planting corn.

Don't plant on the east wind because that is a bad time. Insects come and plants stunt.

Mrs. Utley says she planted one time on Good Friday, and her uncle told her not to, but she did and lost her garden. Flower day and lion day are bad days, also, because the crop won't develop. Don't ever

plant on the shrinking moon or the growing moon. On the shrinking moon, the plants will dry. On the growing moon, the plants will overgrow. South, west, and north winds are good planting winds. Cabbage, collards, and mustards you can plant any time except on an east wind. You can set things out anytime even on an east wind.

The signs have never failed them, but the best advice from Mr. and Mrs. Utley is, "Keep grass out of the garden and WORK it!"

Janet Russ

Janet Russ obtained some good information about planting from her grandmother, Mrs. Gertrude Newell, who is seventy. She said:

I've used the signs for fifty years. Sometimes the signs work. The signs I look for are the twins and fishes. I trust the twins the most. To plant beans, I use the signs. The moon is usually right. I've planted by the west wind.

The bad signs are blossom days; the bad winds are east and north. I can remember when I planted by signs, and it didn't work. The weather has to be right for planting by signs to work.

For planting butterbeans, I use twin days; for watermelons, the balance; for cucumbers, the balance; for cantaloupes, the balance; and for peas, the dark nights. My advice for having a good garden is to work it regularly and keep bugs and weeds out.

DOLAN RUSSELL, JR.

When Dolan Russell talked to his uncle Corbett Martin, who is seventy-four years old, he learned that the signs of the zodiac and the moon not only affected planting but also other phases of life. This is the way he explained it to Dolan:

When the signs is in the feet, a man could pull a big drunk and control himself. He could stand on his feet, go with the women, and feel good. He should try to dodge it when the signs is in the head: it will make him foolish in the head.

'Drinking on the full moon is about as bad. If they drink liquor on the full moon, they're crazy as the devil. That's when they have so many killings. They say they have more trouble because they can't control theirself on the full moon.

There's so much to it: according to what you plant. Them that bears up and them that bears down. If you plant on flower day, you'll have the prettiest blossoms you ever seen — make blossoms, won't bear no fruit. Me and my daddy planted two acres corn on the wrong time one time. We were ten stalks along before we could get an ear of corn. I know a man planted corn — took him a week. When he ended up, the moon was shrinking. His last acres grewed about like that. Not much stalk. All the rain, food, and fertilizer ran into that and made a nice ear of corn. That on the growing moon grew about eight feet — could hardly reach ears of corn. Ain't that something?

I can't keep all the signs in mind. I have to have the book. They started with the fish, comes on up here, and cow is on the top. It stays there about three days. It begins to come down, up and down, about a month for the cycle to go around. Sometimes the signs run three days this month and next month won't be but two days. The lion days, that ain't no good. Balance days, that's pretty good. Goat butting, no good, that won't work. Fish, that's wonderful. Right in the knee ain't bad. Here's a bad sign; right in the brain, around the stomach, and the heart.

If you dig your potatoes on the water sign, a lot of them will rot. If you get your seasons right and signs right, they will live better. Most of what I've planted this year is on signs. I planted on cow's belly today — some peas. Maybe they'll bear. It wasn't the best sign.

If you cut your oak wood on a moonlight night, it'll dry out quicker. It's got more heat in it. I've tested it. If you want good fire wood, wait till the sap goes down in the fall.

I watched the signs when I had my teeth out. I had to go every week. I had some bad signs, and I tried to dodge the week when the sign was in the head because they bled a lot more. When the sign was in the feet, the doctor didn't have to dig so much getting the tooth out. It didn't bleed so.

A lot people don't believe it.

But Mr. Martin does and cites convincing experiences to prove it.

Linda Sasser

Linda Sasser interviewed one of her neighbors, Mrs. Theodore Reeves, who lives on the Elbow Road. The people in that community are some of the best gardeners and Linda found that Reeves knew all about planting signs. She said,

I've been using the planting signs years, and the planting really works. ... Well, it shows you in the almanac signs is in the almanac. I'll get the almanac and show you some of the signs. You see the two little boys. That's the sign is in the arms. This here ran sign is in the head, and the bull, the sign is in the neck. Heart is a deadly sign. No planted or set out will do anything. This is flower days. They say not to or set out anything. They say even fish planted on them will not do anything is the balance; the sign is in the kid This is in the loin which is the crab the thigh is the arrow or archer. An goat, the sign is in the knee. The leg waterman; and the fishes, the sign is in feet.

Now we will go back. See the two boys; these would be two good days plant your peas. This crab is in the brain Now the heart and breast is two different things. See the lion; that's the heart. So that's the way I check out my plants. And the waterman is the legs. This is a good day. Any time from the knee down to the feet is a good time to plant my choice days is when the signs is in feet, which is the fishes.

Then it comes to the feet. It goes back the head and starts down. It goes in a like the moon a-changing, you know new, one-quarter, and then full and and so forth. That's the way the signs is. The almanac shows you where the sign is at and what day, I've always used signs and ever since I've been planting. It's always worked for me.

Chapter Six: Waccamaw-Siouan Indians

Figure 6. 4. *Waccamaw-Siouan Tribal Designated Statistical Area.*
U.S. Bureau of the Census.

